

St. Brown
1757

THE
ADVANTAGES
AND
DISADVANTAGES
OF THE
MARRIAGE-STATE,

As entered into with
Religious or Irreligious PERSONS;
Represented under the
SIMILITUDE of a DREAM.

SECOND EDITION.



L O N D O N :

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Rev. R. W. Chapman





T H E
Advantages *and* Disadvantages
O F T H E
MARRIAGE-STATE, &c.

SINCE Vision and Prophecy are sealed up, and no Man has Liberty to add any Thing to the Words of the Book of the Revelation of *Jesus Christ*; all Dreams, Omens, Signs, Tokens, pretended Visions, and Revelations, or any kind of Prognostications whatsoever, and Observations upon them, are to be esteemed nothing at all but Delusions of the Devil; whereby the Prince of Darkness deceives weak Minds, who are seeking more after the Chaff than the Wheat.

But tho' the most High God severely reprove all such as pretend to Predictions or Knowledge of Secrets, by Interpretations of Dreams; yet as Men dream, they may lawfully tell their Dreams to one another, without any Design to deceive by them. I shall therefore take Liberty to relate the following one.

I fancied myself travelling in the Eastern Parts of the World; and, at last, coming to the City of *Old Babylon*, where I was much amused in viewing the Curiosities of the Place, as the Tower, the Wall, the Gates, the Streets, the Palace, the River, the Images in the Plain of *Dura*, &c. I observed the City, and it appeared in different Views. In one Part the People were entirely taken up in Revelings, Feasting, Diversions, splendid Appearances, and enjoying themselves. In the other Part they were more reserved, and were much taken up in a demure Dress and Behaviour; in the Decency of their Houses and Streets, and in the Regularity of their Towers and Fortifications, &c. But without any Appearance
of

of Dangers, Alarms, or Molestations, they seemed all entirely at Ease.

Howbeit, when I had almost satiated myself with gazing at the particular Shows; I thought to take a Prospect of the whole City together. So I walk'd to a rising Ground belonging to it, but a little retired from the Croud; where I saw a Booth, which I took to be built on purpose for the Conveniency of taking Prospects, and I went directly to it; and at the Door I saw an old Man, of whom I enquir'd if he had ever a Prospect-Glass, whereby I might be favour'd with a full View of that royal City, which I supposed to be the Metropolis of the World. He told me if I pleas'd to take a deliberate Observation, I might perhaps have different Apprehensions of that splendid City, than I had at present. For he assur'd me it was so full of intestine Perplexity, caused by Envy, Malice, Excess, and Corruption, that the Inhabitants had no real Satisfaction in themselves; and it was only by those Extravagancies and Amusements which I had seen, they kept themselves from perpetual Distraction. He then
fetch'd

fetch'd out his Prospective, and told me if I pleas'd he would shew me the Situation of the Place; whereby I might be convinc'd that its Condition was not so happy, nor its Glory so majestick as I imagined. So I took a distinct View on the South Side; and the Foundation of the Place appeared to be built upon nothing but Bogs and Quick-sands, which could not possibly sustain the Buildings; but ere long they must inevitably sink. I again took a View on the North Side; and I found the Foundation was all bituminous and sulphurous Matter, interspers'd with subterraneous Fire, which appeared ready in a Moment to break forth into Flames. He then bid me look to the East; and I saw a very formidable Army approaching the City, with full Power and Commission to destroy it; and they spread themselves around with Fury, like the roaring of the Sea. And there was a Trembling upon all the Hills, the Rivers, the Trees, and all the Fields round about; but all the Inhabitants of the City continued in a Stupefaction.

When

When I had beheld and deliberated on these Things, it filled me with such Astonishment as almost caused my Bowels to turn within me. Such was my Disappointment, and the Horror that seized me, that I thought I was neither able to bear the Sight, nor fly from it, nor stand my Ground. And I asked the old Man if I might lodge all Night in that Booth. But he told me it was not a Place for Lodging, nor would any Person in his right Mind think it safe to sleep so near the City; but if I pleas'd, I might come in and rest myself a little. And when I enter'd, I found four young Men very carefully perusing a Map; seeming to make very particular Remarks, and diligent Observations, and would some times earnestly enquire the old Man's Judgment, to inform them of the Meaning of some Things. Whereupon I enquired what Piece it was that so much attracted their Attention. They told me it was the Map of *Babylon* and *Canaan*, with all the Roads between the two Places. And they having had a full Prospect of the same Things which I had just now beheld; and being determined to leave their native Country,

and

and travel to the latter Place, was the Reason of their present Enquiries. And the old Man being a Native of *Canaan*, and acquainted with both Countries, as well as the Roads from one to the other, they frequently applied to him for Instruction in Things difficult.

These four young Men appeared so like each other in their Apparel, their Speech, and Behaviour, as well as some of their Features, that I verily took them all to have been own brothers; and knew not any thing to the contrary, until I became acquainted with a certain Person who had some Knowledge of the Places where they were born, and of the Register-books. He informed me that two of them were Sons of the Bond-Woman, but the other two were Sons of the Free-Woman.

So I observed them, and they all made Preparation with seeming vigorous Resolution for their proposed Journey. And amongst other Consultations with the old Man (their Instructor) they earnestly crav'd his Advice, whether it were expedient for each of them to take along with him a
Female

Female Companion? Which he very chearfully encourag'd them to do, provided they were such as were dispos'd to go the same Way, and had their Hearts engaged to seek the same Country along with them. But otherwise he admonished them (by all Means) to avoid such Companions as had no Knowledge of or Delight in the Way they designed to travel,

He pointed out to them many Difficulties in the Way, where the Company of Strangers would be of very dangerous Consequence; told them the Need they would find of strengthening and encouraging in the Way, rather than hindering and discouraging; and reason'd much upon the Evil that would attend (in many Respects) such Companions as took no Delight in the Way; and compared it with the Advantages they might expect in the Company of such as took Pleasure, and would endeavour to animate them therein. He further informed them in many Instances, what bad Effects Travellers, who had formerly gone that Way, had found from disagreeable Companions. And that (to prevent the like Inconveniences) the

B King

King of the Country had made a Law, that none of his Subjects should join with Strangers to be Companions in that Journey. And therefore he earnestly caution'd (whatever they did) to be exceeding careful in their Choice.

I waited to see what Influence this Advice would have upon the Minds of these young Men. But I observ'd, that (at the first) none of them seem'd to relish his Counsel; for they had all either contracted some Acquaintance with, or placed their Fancy upon Maids who were Natives of *Babylon*, to whom their Hearts were very inclinable. But the more they appeared engaged in their Affections, the more their Instructor insisted on the Dangers and pernicious Consequences which were most certain to attend their having such Companions. And withal told them the King had appointed one to attend them in their Journey, whose Name was *Self-Denial*; without whose Company it would be impossible ever to reach the Borders of *Canaan*. And that to chuse a Stranger for a Companion, would be such an Insult to him (at the first setting out)

as might cause Misunderstanding all the Way. For his Part, he told them, that to pretend to travel to *Canaan*, and to choose a *Babylonian* for a Companion, was such a Contradiction, that he could not but very much doubt the Sincerity of their Hearts. For if it was possible at all for a sincere Traveller to choose such a Companion ; (as he would not be too bold in his Assertions) yet he was very certain it could not be so long as they continued in the right Use of their Reason. And he must discharge his Conscience in giving them timely Admonition, &c.

I observed the Event of these Consultations ; and I found the eldest Son of the Bond-Woman could not be moved by all these Arguments. But resolutely chose one who was an utter Stranger to the Paths, nor had any Delight or Desire thereto. And when he had covenanted with her, she proved so averse to going along with him, and so reluctant to his pursuing his intended Journey, that she prevailed upon him to desist from his Purpose. So he settled with her in

Babylon; and they were both there when the City was destroy'd, and perished together in the Ruins.

But the younger Brother (Son of the Bond-Woman) took a little more Regard to the Counfel given him, and seemed more heedful in his Choice; and (in a slight Manner) fought to get a Companion that would be willing to go along with him. So at last he met with one who appeared compliable to his Desire, though she had no Knowledge of the Way, nor any Desire to it, only it seemed a Matter indifferent; and therefore as he was inclined to undertake the Journey, she would condescend to compliment him with her Company. This pleased the young Man very well, as he thought he should both gratify himself in the Choice of a Companion, and also act conformable to his Directions. But he did not consider, that while her Mind was possess'd with such Indifferency, her Company must needs be very unprofitable: However, they joined Hands. And she (as good as her Word) complimented him with her Company; and they set out both together, as if they
would

would proceed on the Journey. But her indifferent Mind soon prevailed so as to cool his warm Affections, and caused their Advances to be very slow. They would frequently sit down in the Shade, and sometimes divert themselves with Trifles, and often turn aside out of the Way; which made their Progress very small. And this manner of loitering prevailed more and more, until at last they came to a low Valley, by the Brink of the River *Euphrates*, where they turned aside and fell asleep; and while they slept, there arose a Swell in the River, and the Flood swept them both away.

As for the younger Son of the Free-Woman, when he had heard the Admonitions, they made some deep Impressions upon his Mind, and fill'd him with some awful Apprehensions. For he was convinced of the pernicious Consequences, which would attend such Company, and appear'd very solicitous to avoid them. But (how it was, I have now forgotten, whether before these Considerations, he had contracted a Correspondence, and had not Resolution to deny himself; or whether

ther afterwards, by Dalliance, and giving Latitude to his Fancy, he forgot himself) some Way or other, he prov'd to be entangled with a Daughter of the *Chaldees*; which betwixt the Instructions he had receiv'd, and his own unguarded Affections, caus'd some Strugglings in his Mind. For tho' the Person was of a complacent Disposition; and did not seem at all reluctant to the Things he had in View; yet he plainly perceiv'd, she had no real Taste to them; and that her innate Disposition was more to *Babylon* than *Canaan*. She had never been convinced of the Misery and Ruin approaching her native Country; nor had she ever been acquainted with the Pleasures, and Delights of that Land which he was seeking after; nor had she any Desire to the Way. But his strong Inclination stimulated him to reason upon every Thing in the most advantageous and promising Light; and to put the most favourable Construction upon every Circumstance, as thus; "That her Complacence
 " was such, that she would not be any
 " Hinderance, or Molestation to him.
 " That by his Example, he might engage
 " her Mind, to that which she had no In-
 " clination

“clination to at present. That those En-
 “gagements which he should enter into
 “with her, were of another Nature; and
 “might be performed without interfering
 “immediately with the Concerns of his
 “Journey. That it was very hard to be
 “prohibited from the Enjoyment of one,
 “who (in all other Respects) appeared so
 “desirable. And that probably he might
 “never find a Companion compleat in
 “every Point, &c.” In short, the young
 Man persisted in these kinds of Reasoning,
 until he had almost stupified his Senses. But
 still, could not free himself from convinc-
 ing and dreadful Apprehensions of the Evil
 of taking so indirect a Step, and the In-
 conveniences which were certain to attend
 it. Until at length a resolute Passion pre-
 vailed, so far that his Eyes were darkened,
 that he scarce perceived the Day from the
 Night. And during this Obstruction of
 his Senses; he went one Evening, after
 both Sun and Moon were gone down; and
 joined Hands with this *Babylonian*. But
 when the Sun arose in the Morning, and
 he was a little come to himself, he then
 became sensible of the Rashness of his Ad-
 venture; but it was too late to recall it.

He

He was now aware, into what Snares he had brought himself; in what Difficulties he was involved; and what Incommodities must attend his Journey; and that now he had no Way left, but to make the best he could of the Matter; and to grapple with it, as well as it should please God to enable him.

So after some anxious Thoughts and bitter Reflections, he endeavoured to smother his Grief as well as he could, and betook himself to his Journey; exerting his utmost Skill, and Power, to take his Companion along with him. But alas, when he attempted to lead her into the Way, he found she had no Feet; she could not move a Step further than he must carry her; and a heavy Burthen she proved. So I observed some of his Travel. And when he had met with Dangers, Distresses, or Disappointments, he would begin to express his Grief, and to unbo-som his Mind to his Companion; but she had no Ears, no Understanding, nor Heart to sympathize with him; nor was she capable of being made to know the Nature of his Complaints. If he was beset with
Robbers,

Robbers, wild Beasts, Serpents, or any Annoyance, he would sometimes make his Complaint to her ; but she could neither assist, nor comfort him. If he wanted Direction in any Part of his Way ; she could not give him any Counfel. If he was sick, or wounded, and wanted Cordials, or Oil for his Wounds, she had no Hands to administer any Relief. And as she never was capable of yielding him any Succour, or Comfort in his Sufferings, neither was she ever capable of partaking of any of his Enjoyments. If he met with any Gardens of Spices, or refreshing Springs by the Way, he would offer her to eat, or drink with him ; but she had no Taste. If he found sweet Flowers, he would pluck, and give them to her ; but she had no Smell, nor could have any Delight in them. If he had any delightful Prospects by the Way ; he would endeavour to shew them to his Companion ; but she had no Eyes. If he met with any Fellow-Travellers by the Way, he would invite her to enjoy their Company ; but she was never sociable with himself, or any other Person, who spoke the Language of *Canaan* ; for it

was a Language which she could not learn. Thus, whatever Grief befel him, or whatever Enjoyments he was favoured with in all his Journey, he never found any Sympathy, or Congratulation from her; nor was she of the least use to him all the Way; nor were her Affections ever moved, any otherwise, than sometimes to despise, and sometimes to shew a Disgust, or Disturbance of Mind.

But as she had no Life, Capacity, Sense, nor Activity in the chosen Path; she had so much the more Vivacity in Things pertaining to her own Element. So that when she could draw him aside out of the Way, she would discover such a Sprightliness in all her Senses; be so pleasant and diverting, and all Parts of her Conversation so engaging, that it often prevailed upon him to turn aside with her, and proved a very great Hindrance to him in his Journey. For though it was not in his Power to find any Thing in his Way that would divert or influence her Mind; yet she frequently found out something in her own Path which did divert and insensibly draw away his Heart,
by

by which he was many times entangled and laden with thick Clay.

Another Thing I observed, that after he had begun his Journey, the King of *Israel* (whose Subject he was) sent him some young Lambs to feed ; with a strict Charge to teach them diligently in the Way, and bring them up in his Nurture, and Admonition. But the Performance of this Command was rendered impracticable ; for as he instructed them to go right, she induced them to wander ; as he endeavoured to gather them, she scattered them ; and as he fed them with wholesome Food, she would surfeit them with poisonous Herbs. So, which Way the King disposed of them afterwards, I never knew ; but they never prospered under his Care.

Thus her Company never yielded him the least Benefit or Assistance, through his whole Journey ; but was an Allay to all his Joys, and an Aggravation to all his Sorrows. And it frequently caused him very much Regret of Mind, to think of his own unadvised Engagement ; and of

the much Neglect in Duty, Wandering, and lost Time, which it had been the Occasion of to him ; as well as to observe, the wretched Stupefaction of her Mind, which was incapable of sharing in any of his blessed Enjoyments ; or of being affected with any of his Calamities. Infomuch as it turned his pleasant Journey, into a wearisome Travel, through a lonesome Wilderness.

But at last (through many dull Hours, Fatigues, and tiresome Steps) he arrived near the Borders of the Land, upon the Bank of the River *Jordan* ; where (in the midst of the Stream) he beheld a Man in a rich priestly Vesture standing to stop the Torrent, till he was passed over ; which made him approach the River, exceedingly transported with Joy. Yet (even here) he could not refrain from sighing ; when he found it was not possible for his Companion to go with him one Step further. But the Glory of his Prince, now in view, and the Joy of approaching the promised Land, soon revived his Spirits, and made him with Readiness leave her to pass the River. Here his Burthens dropp'd off, and all his
Clogs

Clogs were left behind ; he went on with fresh Vigour, and Chearfulness in his Countenance, as if all Things were forgotten, but the Joy that was before him. But as he was taking some of his last Steps, just ready to set his Feet on *Canaan's* Shore ; he looked behind him, and saw her sitting upon the Sand ; and beheld the River returning with such an Overflow, as carried her along the rapid Stream, into the Dead Sea.

As for the elder Brother (Son of the Free-Woman) when he had heard the Instructions, and Admonitions, it wrought some serious Reflections in his Mind ; and made him very deliberate. Notwithstanding he was a Person of a bright Genius, great Vivacity, and a fine Taste, he determined to deny himself ; so as when he saw the Beauty, and graceful Mien, and heard the courteous Conversation of the *Babylonish* Maids, he would withdraw from them, and turn away his Eyes, lest his Heart should be ensnar'd. However, it sometimes fell in his Way, to have Conversation with some who appeared very agreeable, and engaging ; and might have
some

some Influence on his Affections. Especially one, whose Person, Birth, Circumstances, Virtues, and Accomplishments, rendered her extremely agreeable ; and made her appear very promising, to make a valuable Companion. Inſomuch, that many of his Acquaintance greatly encouraged him, to purſue that Opportunity, and not neglect ſo valuable a Prize. This made him a little ſtagger ; (for indeed ſhe wanted no Accompliſhment but the Language of *Canaan* to make her juſt ſuch an one, as his Heart could wiſh) and cauſed him to reaſon in his own Mind, with ſuch Interrogations and Replies, as theſe ;

Q. Can I expect to find an Object more deſirable, or one more likely to be a happy Companion and a Help-meet ?

A. She may prove ſo to a Perſon who can be conformable to ſtay with her in *Babylon* ; but as I am bound to another Country, I might find Bitterneſs in that which would appear Happineſs to another Perſon.

Q. But

Q. But have I not Reason to hope that a Person of her refined Qualities, may be indued with such Blessings as to make her a suitable Companion for me in my Journey ?

A. A Person may be accomplished with all the Refinements, Improvements, and Excellencies of *Babylon*, so as to appear superior to many of the Citizens; but if these be only the Accommodations of their own Country, they can only make a gradual Difference between them and the most abject Peasants ; whereas there is necessarily a specifical Difference between a *Babylonian* and an *Israelite*.

Q. But is it not very censorious to look upon such a becoming worthy Person, as no better than a meer *Babylonian* ?

A. Inasmuch as the Difference is so great, that a *Babylonian* cannot become a Subject of the King of *Israel*, unless he be formed anew ; we cannot esteem them any other, so long as there do not appear the specifical Features of the select Nation ; neither the Idiom of their Language,

guage, nor the Mien of their Behaviour, nor yet an earnest Enquiry after the desired Land. For we are not to form our Conceptions of them different to the Descriptions given by the King's Scribes.

Q. Is it not exceeding hard that I must deny myself an Object so agreeable?

A. The King of Glory denies nothing that is good; therefore if it were really good, it would not be denied me; he only denies us those Things which he knows would be evil, and it is a real Kindness to us to be denied of them. But suppose, I thought it a real Good; is it hard that he should deny me one Favour, who has given himself to me, with all Blessings in Heaven and Earth?

Q. What if I never find one so agreeable, who travels the happy Road?

A. If I had the Object now before me it must entirely depend on the Blessing of God, whether I should have any Enjoyment or not; and have I not more Reason to expect a Blessing in the right Way than
than

than in the wrong? Beside, as no good Thing is withheld, nor any Thing denied, but because it is Evil; whatever God is pleased to bestow in his own Way, must be most agreeable.

Q. May not the valuable Qualifications attending this Person, be so blessed, as to be a Means to make me happy and useful in the Way, though she walk not in it herself?

A. Have I any Reason to expect to be made happy by a Person who is an utter Stranger to those Things wherein my Happiness consists? Or can I expect to find Usefulness in this Way, from that which cannot be enjoyed or obtained without going out of the Way? Beside, whatever Qualifications she is endued with, or however valuable Accommodations she is possessed of, it never will be her Inclination to employ those Excellencies to assist others in a Way which she herself hath no Delight in.

Q. But seeing her Disposition is so agreeably complaisant, and her Mind so
D well

well qualified with natural Virtues, and decorated with so many acquir'd Ornaments; is there any Reason to doubt but that a Person thus prepared will have a Taste for learning and embracing the best Things? And may I not therefore expect to be an Instrument to engage her Mind to walk the blessed Way?

A. All the Accomplishments that a Person can possibly receive from *Babylon*, can never prepare, qualify, nor dispose them for travelling to *Canaan*; nor will it by any Means induce or incline any Person to receive the real Knowledge or Love of that Country. Therefore those who are not powerfully called by the King's Commandment, and inwardly attracted by a vital Influence, can never be engaged by any other Motive or Persuasion whatsoever. For there is nothing in the Nature of a *Babylonian* (without the Inchoation of new Principles) that is capable of Attraction. But the more excellent her Accomplishments are, the more strongly her Mind will be cemented to that Climate from whence she received them. And on the other Hand, as I formerly

merly was a *Babylonian*, (though now blessed with new Principles) the old Tincture still remains in my Nature, which (like so much Tinder) is ready to kindle with every Spark of *Babylonish* Fire. Wherefore the greater Excellencies she is embellished with, the greater Influence it will have to draw me aside into her Paths, and so put me in perpetual Danger. For of this I am infallibly assured, that they will draw away one's Heart.

When he had thus reasoned with himself, he made a full Pause ; and appeared in a strong Agitation of Mind ; and a Paleness arose in his Face. And I heard him sigh, and say to himself, “ Whither “ has my Mind been roving ” ! And trembling, he lift up his Eyes to Heaven ; and earnestly cryed, “ O God of all Grace, “ deliver me from Temptation ” ! And from that Time, he never would regard any of the Damsels of the City. But said, He would wait till he should find a true Companion ; and till then he would walk alone.



So he went on his Way, rejoycing that he had escaped the Snare; and carrying along with him, this Motto, "The Lord is my Portion;" enjoying great Satisfaction in his own Mind; saying to himself, If my King sees it good for me to walk alone, I know he will bless that State unto me; but if it be for my good to enjoy a Companion, I know his Goodness will provide one for me, without my going out of the Way to find one.

But as he was thus going on his Way, he observed a young Virgin, who was walking the same Road; and he begun to desire to be favoured with her Company; but thought it adviseable to be very deliberate; because many seem to walk the same Road, which only go Part of the Way, and then turn off into some other Path. Therefore he diligently observed, whether she closely attended to the right Way. So he perceived her to take something out of her Bosom, and diligently peruse it for a while, and then put it into her Bosom again, and pursue the streight Path; whereupon he went up to her, and enquired where she was bound. She told him she

she was setting her Face towards *Zion*.
 He asked her, what it was she had been
 perusing? And she shewed him, that it
 was the Map of the Road; which she
 took along with her, for her Guide. He
 then began to enquire further who she
 was, and whence she came; She told
 him, she was by Birth a *Chaldean*; by
 Education and Conversation a *Babyloni-*
an; but the King of *Israel* had sent for
 her, to go forth to seek a better Country.
 He also asked, what Expectations, or En-
 couragement she had, in taking such a
 Journey? she told him, she had the
 King's Word, to make her an Inhabitant
 in his royal Palace, when she arrived at
 the upper *Bethel*; and to grant her suffi-
 cient Defence, and Sustenance, all the Way
 thither. He asked, if she could be fully
 satisfied in the King's Veracity? she told
 him the Frauds, and Jealousies of *Baby-*
lon, had made such Impressions upon her
 Mind; that she had found it very diffi-
 cult to believe him that could not lie;
 but his Majesty had condescended to
 give her the strongest Demonstrations of
 his Fidelity; so that now she was convin-
 ced, she had no Reason to doubt his
 Goodness,

Goodness, for he had confirmed his Promise with an Oath, and had given her to see, that in his own Records, it was sealed with Blood ; and the Counter-Part he had written upon her Breast, and sealed it in Characters of Life ; and hitherto, she had found his Word verified to her, in strongly defending, and abundantly supplying her ; so that she could set to her Seal, that he was true. Then, she also asked him divers Questions, relating to his Travels, and Enjoyments ; and he likewise answered her, in a free and satisfactory Manner. So that their Affections began to grow warm towards one another : It was a very comfortable Interview ; and their Minds were refreshed by each others Conversation.

And they appeared so agreeable one to another, that he began to think they might be pleasant and profitable Companions all the Way. But first, he retired for a while, to deliberate on the Conversation that had passed already. When the more he thought of her Diligence, in the Pursuit of her Journey ; and her fixed Satisfaction concerning the End of it ; her
Under-

Understanding in those Things laid down in the Map, for guiding her in the Way, and the Delight she appeared to take in meditating on, and conversing about the Joys of the City of Habitation, &c. the more he was satisfied that she was a Prince's Daughter travelling to the royal Palace. And when he had lifted up his Eyes to Heaven, and earnestly besought the most High God for Direction and a Blessing upon further Conversation, he came again into her Company. And after some further Discourse, he asked the Reason of her walking on her Journey alone? She told him she found but few travelling the same Road; and she did not think it expedient to turn aside or neglect her Way for any Company in the World. If she met with Company, such as delighted in the Ways of Wisdom, she took Pleasure therein; for by such Company her Heart was refreshed, and she thought herself strengthened in her Journey thereby. But otherwise she chose rather to be alone, at Leisure to divert herself in examining her Map; viewing the Springs by the Way, with the Fruit-Trees and sweet Flowers; hearing the Singing of Birds; and

and meditating on the Glories of her Prince, and the Joys she should have in his Presence, &c. So that as Company was pleasant when she could enjoy it, the Delights in the Way supplied the want of Company when alone. And upon the Whole, she neither was anxious to have Company, nor had any Aversion against it; her Desire being to enjoy that only which might be most conducive to forward her in the right Way.

Then he proposed, that since they had found each others Conversation comfortable and useful, it was his Opinion, it might be for their mutual Advantage to join together, and engage to keep Company all the Way. She told him it was not for Persons of their Profession to do any Thing rashly; she would deliberate on it. So she retired and prostrated herself before the King her Father, telling him the Matter, imploring Wisdom to direct, declaring herself willing to enjoy, or be denied of any Thing, so it were according to his Will, and might be for his Honour. He told her she had already been informed, and well knew what manner

manner of Persons they must be with whom it would be expedient for Kings Daughters to keep company ; therefore if she found the Person to be one of the Blood-Royal, and indued with princely Qualities, she was at her full Liberty, and moreover by him it should be esteemed Honourable. So when these two Lovers met again and had deliberately consulted between themselves all such Things as they conceived necessary relating to such an Engagement ; and had duly considered the King's Statutes thereupon ; and jointly petitioned his Majesty's Presence with them, and his Blessing on their Undertaking, they joined Hands with great Satisfaction and Serenity of Mind ; rejoicing to see themselves preserv'd from so many Snares, and thus happily joined together by a divine Hand.

I then observed these two happy Companions, pursuing their Journey : And here I saw verified an ancient Council ; [a Help-meet.] For they were sincere Friends, pleasant Companions, faithful Partners, and useful Assistants, to each other. If they met with Difficulties by the Way, they would take each other by

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the Hand to support them. In Dangers, they would counsel, and stand by one another. In Sorrows, they would sympathize, and comfort one another. If beset with Enemies, one would watch while the other slept. If one were sick, the other would comfort with Cordials. If one were indisposed in Mind, the other would divert with some sweet Song, or Discourse concerning the pleasant Land. If one were at a Loss, concerning any Part of the Way, the other would assist, in searching and explaining the Directions. If one were ready to turn aside, the other would caution, and admonish of the Danger. If one were employed in any Service, the other would be ready to assist therein. If one found a refreshing Spring by the Way, would call the other to come and drink. If one found any refreshing Fruit, sweet Spices, or delightful Flowers, would pluck and bring to the other. If one heard any joyful Tidings, would come rejoicing and tell the other. If one had any pleasant Prospects of the Kingdom, would endeavour to shew them to the other. If one was favoured with an Audience of the King, would also remember and intercede for the other.

And

And if one was blessed with any special Favours, the other would congratulate, and rejoice on the Occasion, &c.

Then I was convinced, That two are better than one ; and yet it was very manifest, that they were no more Twain. For I knew not whether to call them two Souls dwelling in one Body, or one Soul inhabiting two Bodies ; but it appear'd very conspicuous that two were become one.

So I continued observing this united Pair advancing in their Way ; for they greatly contributed to help each other forward ; many Difficulties they surmounted, and many rich Blessings they enjoyed as they travelled in the Way. At last they arrived at a pleasant Hill in View of the Land of Promise, full of Delights, refreshing Fruits, pure Streams, and desirable Entertainments. Here they first sat down and rested in a delightful Arbour, blessing God and congratulating one another in Consideration of their Enjoyments. Then they went and refreshed themselves among the Fruits and Fountains. And afterwards they ascended to a Tower, where was a large Prospective Glass, from whence they looked back upon

upon *Babylon*, and saw it all in Flames, and the Country turned to burning Pitch. Then they gave Praise and Glory to God, for their wonderful Deliverance, as well as for all the Deliverances they had in the Way. Then they took a Prospect of the Land before them, and saw *Jerusalem* the royal Palace, the goodly Mountain of *Lebanon*, the Clusters of *Eshcol*, and all the Rivers flowing with Milk ; and all the Hills dropping down sweet Wine. Then they looked below to the Streams of *Jordan*, and beheld the great High Priest in his shining Robes, waiting to carry them over. They also heard the Inhabitants on the other Side triumphing, singing and shouting for Joy. Then they also with Emulation lifted up their Voices in Songs of Praise, and Transports of Joy, to him that is, and that was, and that is to come ; which raised my Mind to such an Extacy, that I awoke, and behold it was a Dream.

But the Thing was certain --- and the Interpretation thereof sure.

F I N I S.



